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The Art of Life Series

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Self-Measurement

THE ART OF LIFE SERIES
Edward Howard Griggs, Editor

Self-Measurement

A SCALE OF HUMAN VALUES WITH DIRECTIONS FOR PERSONAL APPLICATION

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"The life which is unexamined is not worth living."
—SOCRATES in Plato's Apology

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Preface

This book was prepared as an address before the People's Institute at Cooper Union, New York—an audience with an eager interest in moral problems, but shy of the conventional formulas and labels.

If in rating human worth by lines and numbers it seems to have forgotten Aristotle's warning not to expect more precision in these matters than the nature of the subject permits, the reader must be patient with a pedagogical device for bringing sharply to a focus the issues of life. Aside from its graphic and numerical aspects the scale shows that man stands in a system of relations; and according as he fulfills or violates them must be his rise or fall.

It is easy to show that life is enormously complex. It is easy, also, to cut

out of life some single aspect; let that stand for the whole; and so give life a false appearance of simplicity. But to run principles straight through life, and make them stand out clear in the midst of its complexity, is not easy. That is what this book undertakes to do.

Every sentence in the body of this book, except the final sentence in each section, which assigns the rank, is a question rather than a statement. The reason is that moral principles are so well known that it is useless for a writer to try to tell the reader anything about them which he does not know already. Yet though we know, we do not always remember; and a series of sharp and searching questions may serve a useful purpose, "lest we forget."

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INTRODUCTION

TO MEASURE anything accurately requires a scale. For grain we have pecks and bushels; for cloth, inches and yards; for land, feet and acres; for stocks, bonds and all commodities, dollars and cents. If we are to measure ourselves we must have a scale which shall apply to human nature with something of the definiteness with which bushels apply to wheat, yards to cloth, acres to land, and dollars to stocks and bonds.

Such a scale is offered here. The principle of its construction is clear and simple. In the center are placed ten terms in capital letters, representing the ten fundamental relations in which a man stands. The more simple and elemental are placed first; the more com-

plex and comprehensive last. Let us see whether these ten relations are wisely selected, for if they are not, our whole scale is worthless. Is there anything there that is not of fundamental importance? Is there anything of fundamental importance that is not there?

First is physique, our body with its constitution, appetites and capacities. Next is work of hand and brain. Third is property, the produce of labor. Fourth comes pleasure, and the question how much enjoyment, and of what quality, one gets or fails to get out of life. Fifth stands science, the world of knowledge. Sixth is art, and the question whether a man adds to or detracts from the harmony and beauty of the world. Seventh is the family, profoundly fundamental for weal or woe. Eighth is society, and our relations to our fellowmen. Ninth is the state, with its political duties and obligations. Tenth is religion, the reverent recogni-

tion of the Spirit present in all the other relations, which sums up one's comprehensive attitude in life.

Surely every one of these ten relationships is fundamental, so that no measurement of ourselves would be complete which should omit any one of them. On the other hand, one would search through the universe in vain to find another of sufficient importance to rank with these. Indeed there is no other whatsoever which is not already included in these. Some of these overlap. It would be possible, by resorting to more comprehensive terms, to reduce the number; or, by using more specific terms, to increase the number. As it stands it is comprehensive and inclusive: not so general as to be vague, and not so specific as to be diffuse.

If we are agreed on the ten terms in our central line, we are ready to consider the vertical columns. Each of these ten relations is capable of either

fulfillment or violation. Fulfillment is represented by the upper; violation by the lower half of the column. Furthermore, both fulfillment and violation are capable of degrees. These degrees in each direction can be reduced to three: receptive, productive and creative, above; and defective, perversive and destructive, below.

Receptive means that one responds to the conventional requirements of the relation sufficiently to derive the benefit it is calculated to confer. Productive indicates that one reacts on the relation so as to accomplish something valuable for others, as well as to secure benefits for oneself. Creative means that one, besides receiving and producing, puts into the relation such a surplus of energy, enthusiasm, insight and effort that the relation itself is enriched by his contribution.

In the lower portion of the columns, defective means that one simply fails to

respond to the relation concerned, and so misses the benefits it is calculated to confer. Perversive means that one tries to twist the relation so as to get the good of it for himself, while withholding it from others. Destructive indicates that one's attitude is one of outright defiance, and not only injures self and others, but undermines the foundations of the relation itself.

Now that we have gone up and down each column, and seen the positive and negative attitudes, each in their degrees, which a man may take toward each of the fundamental relations of life, let us glance briefly at each horizontal line as a whole. First and highest, is the line of creative genius. To get into that line at any single point indicates greatness in that particular relation. To be on that line in several columns indicates exceptional greatness: the men who touch that upper line at half a dozen points are very, very rare. Yet

the world has a few men whose lives move mainly on that high plane. They are the men of splendid physique and personal magnetism; drawing others after them as the moon draws the tides; men who find new ways of doing things and make fortunes in the process; men who are sensitive to the finer joys of life; poets, artists, lovers of their families, their friends, their kind; reformers and redeemers who leave the world nobler, happier, holier for their creating and transforming touch.

The second grade of human quality, productive power, we find in the leading men and women of every community. Successful professional and business men, who by their character command the respect of their fellow-citizens, follow pretty closely, with an occasional rise or fall to a place above or below, the second line from the top. They are men of vigor, who can do ten men's work, and inspire a hundred others

with energy and enthusiasm. They are faithful. Nothing breaks down or comes to a standstill for which they are responsible. Their vigor and fidelity insures them at least a competence and a good time for themselves and their families. If not scholars or artists, they, or their wives and daughters for them, acquire intelligence and taste. In their families they are affectionate, among their friends they are generous; though at these points the mere man of affairs sometimes drops to levels of brutality and meanness that place him far below our central line. These men are generally public-spirited, though they sometimes resort to political corruption. Their sense for reality in the conduct of their business affairs tends to make them sincere and earnest, if they take any positive interest in religion, though too great absorption in business sometimes leads them to the neglect of religion altogether. The cap-

tains of industry, the leaders of their professions, with a rise here and a drop there, will usually find their average level along this second line.

The great mass of men, those who bear the burden of the world's industry and make the world about us the pleasant place it is, fall as a rule, upon the third line from the top. They are good, but not great; receptive, but not productive or creative. Of average health, they do a fair day's work, and earn a decent livelihood, and find ways to enjoy themselves. They usually have intelligence to take interest in what is going on in the world, and occasionally attend a concert or a theater. At these points, however, good, honest workmen sometimes fall far below the line. A man of the receptive type supports his family without much overflow of affection on the one hand and without gross neglect or cruelty on the other, though the family relations of this class

of persons manifest all degrees of elevation and degradation. Geniality comes naturally to persons the rest of whose lives are on the receptive plane. On the whole they obey the laws, though they sometimes neglect to vote. In religion they usually conform to the religious standards in which they were reared, in a blind, unreasoning way, or settle down into the next lower stage.

Every one who has worked among the dependent classes knows how the terms on the first line below the center tend to go together. Debility breeds idleness. Idleness produces poverty. Poverty causes unhappiness and discouragement. This general debility, depression and indisposition to exertion prevents any active interest in study or appreciation of art. As a matter of course, family obligations sit lightly, social responsibility is shirked, political duty is left for others to do. The practical disregard of all the specific rela-

tions in which one stands to the world, finds its spiritual equivalent in religious unbelief.

The second line below the center is all of a piece. Indeed the ten terms there fall into five pairs of twins: intemperance and debt; dishonesty and corruption; licentiousness and selfishness; pretense and affectation; ostentation and hypocrisy. To be sure we sometimes see one of these twins without the other, but more often we meet them together. The attempt to get something for nothing, to take advantage of another, to avoid paying the full price, to keep hold of one thing without letting go its opposite, mark this perverse attitude. A man who falls down to this level on three of four points is pretty sure to stay down on the other six or seven. A common warp of unreality and insincerity runs all through the line. A man may fall at one or two points, like debt or intemperance, and still be fairly decent in some

of the other relations. But if a man finds himself on this line at any point whatever it is a danger signal, and it behooves him to ask himself very carefully whether he be not false through and through.

The bottom line, of course, represents the depraved and criminal classes. If any man finds himself on that line at any point, he ought to surrender himself to the police at once; though unfortunately men who steal in business and politics, or are hateful in their families, are still allowed at large. Whoever lives on this lowest plane has deliberately set himself against the good order of the world and of human society, and the world has a perfect right to protect itself against him in whatever way may prove most effective.

Some of the most interesting characters are those which do not follow one line consistently, but are high at certain points and low at others. Such

characters are the stock in trade of the novelists.

A wise and just self-measurement consists in applying some such scale as this to our lives. Most of us do it unconsciously, by rule of thumb. Reflection on the scale of values ought to make us more modest about ourselves, more just toward others, more ready to admire the good qualities in our superiors, and more willing to forgive the shortcomings of those less developed in certain directions than ourselves. If it increases our moral insight, our social sympathy, our spiritual appreciation, and our human charity, it does an important service to us, and through us to the world.

If, however, we use this insight to take a censorious delight in our superiority to others; if it feeds our pride and nourishes our contempt for those whom we judge to be below us in the scale, then it is not for us: we are unfit for it.

The very fact that we so use it indicates that we are perilously near the bottom of the eighth column. Continued use of the scale, and the insight it gives, in such a spirit will surely land us there. Any one who finds himself using this scale in that way should burn it at once. Only as it is used as a guide and inspiration to lift ourselves and others to a plane which it shows to be unattained, is it used aright. Then it becomes a help to intelligent aspiration and generous endeavor. No one can so use it without finding himself, and others with him, rising in the scale. For no one need remain a day longer than he desires in any of the lower squares. Steady effort will pull one up into the productive line at most points; and though some of the squares on the top line are reserved for those whose ancestors prepared their children for them, and are gifts of God, yet in the greatest spheres, family, society, religion, the very highest

places are within the reach of every earnest will and loving heart.

To find out where you stand, then, draw a line through the center of each square in which an honest answer to the questions shows that you belong. Or, if you prefer to have your rating in figures, rather than on a line, add all the plus numbers you are entitled to; add all the minus numbers you deserve; and subtract the total of the minus numbers from the total of the plus numbers.

Either way will show you as plainly as lines and figures can where you stand and what you amount to. Of course you will not be satisfied. It would be useless and hopeless if you were. The discovery of your present status will serve as an incentive to climb to a higher one. Indeed that is precisely what the measurement is for.

A SCALE (

+ 3 *Creative*	Vitality	Invention	Enterprise	Refinement	Originality
+2 *Productive*	Vigor	Fidelity	Thrift	Entertainment	Scholarship
+ 1 *Receptive*	Health	Industry	Livelihood	Enjoyment	Intelligence
THE FUNDAMENTAL RELATIONS OF LIFE	PHYSIQUE	WORK	PROPERTY	PLEASURE	SCIENCE
− 1 *Defective*	Debility	Idleness	Shiftlessness	Depression	Ignorance
− 2 *Perversive*	Intemperance	Dishonesty	Debt	Ostentation	Pretense
−3 *Destructive*	Murder	Waste	Theft	Cynicism	Falsehood

HUMAN VALUES

Creation	Devotion	Love	Reform	Redemption	+ 3 *Creative*
Skill	Affection	Hospitality	Patriotism	Propagation	+2 *Productive*
Taste	Obligation	Geniality	Loyalty	Observance	+ 1 *Receptive*
ART	FAMILY	SOCIETY	COUNTRY	RELIGION	THE FUNDAMENTAL RELATIONS OF LIFE
Insensibility	Neglect	Selfishness	Indifference	Unbelief	− 1 *Defective*
Affectation	Licentiousness	Pride	Corruption	Hypocrisy	− 2 *Perversive*
Defacement	Hatefulness	Malice	Anarchy	Blasphemy	−3 *Destructive*

Self-Measurement

I

PHYSIQUE

ARE you careless about diet, irregular at meals, constantly catching cold from wet feet or undue exposure? Do you neglect to take outdoor exercise every day? Do you sit up late at night? Do you overstimulate your nerves and underwork your muscles? Do you worry and fret about your work? Have you a silly ambition to take the highest rank in school or society, no matter what havoc it works to your health? Do you harbor malice, jealousy, fear, gloom? Then, whether you have done these things in a good cause or a bad one, whether in selfish debauchery, or in self-sacrificing

devotion to family, business or country; if you have violated nature's laws she will exact the penalty of debility; making you miserable yourself, a wet blanket to your friends, and comparatively unfitted for the best work in every other relationship. You are defective; your rank is minus one.

Do you over-eat to the point of dullness or dyspepsia? Do you, by alcoholic drink, or tobacco, or opiates, gain freedom from the feeling of debility, and temporary exhilaration, at the expense of weakened heart, unsteady nerves, irritable temper, unfitness for steady application, lessened resisting power against disease or surgical operation? Do you plunge into exciting pleasure to the extent that you become disinclined to systematic work and simple pleasures? Do you indulge appetites in themselves innocent, to the point of exhaustion? In brief, do you sacrifice your physical well-being as a whole, and your permanent

efficiency, to some petty, partial, fleeting aspect of your physical life? Then you are intemperate. You are a pervert. You are living in a fool's paradise. Your rank is minus two.

Do you deliberately subject yourself or those in your employ to conditions of life and work which you know to be deadly? Do you, for yourself or others, carry overwork, under-rest, strain, worry, exposure, unwholesome diet, unsanitary surroundings, sensual indulgence to the point where you know they are shortening life? If you do this in your own case it is suicide; if in the case of another in your employ, in your family, or under your influence or control, you are a murderer; your rank is minus three.

Do you eat and drink what you need for maximum efficiency and lasting well-being, avoiding the more that clogs and the less that depletes? Do you take exercise whether you feel like it or not,

whenever you know you need it? Do you keep all the appetites and passions under such control that they ever serve and never injure your physical well-being? When, as often happens, you have to sacrifice the ideal of perfect health in order to fulfill your more important obligations, do you take the first opportunity, by diet, rest, recreation or exercise, to pay back your debt to nature and restore your organs and functions to their normal unconsciousness? Then you are a receiver of God's great gift of health, and your rank is plus one.

Did you have a grandfather who tilled his own land, and a grandmother who did her own housework and handed down to you the physical fruits of their simple, sturdy lives? Do you systematically plan to keep up and increase your physical vigor? Do you find out your weak points and take appropriate exercises to correct them? Do you learn and play games that correct the unwhole-

some tendencies of your business and profession? Do you take holidays or vacations in the woods or by the sea? Do you row and sail and swim and climb and hunt and fish and play golf or tennis? Do you secure happy, restful evenings, in which to store up energy for the coming day? As a result, do you feel equal to any task, cheerful in any circumstance? Do you meet life as a conqueror? Then you have physical vigor, and your rank is plus two.

Do you radiate happiness; scatter good-cheer; kindle enthusiasm wherever you go? Does whatever you put your hand to prosper; whatever you advocate succeed? Can nothing discourage you; nothing frighten you; nothing degrade you into fretfulness and worry? Do you enter with such overwhelming intensity into whatever you undertake; that men rally around you; the irresolute take on decision; the fearful become brave; the doubtful gain confidence; the

discouraged take hope in your presence? This is a gift of God, and cannot be directly cultivated, though much can be done to prevent it from going to waste. If you have it, if you protect it, you are a natural leader of men, a creator; the world will be different for your presence in it; your rank is plus three.

II

WORK

DO YOU work as little as you can? Do you shirk whenever your overseer is out of sight? Do you shift your burdens onto the shoulders of other people whenever you get a chance? Do you take advantage of inherited wealth to live without labor? Do you eat the food others prepare; sleep in a bed others have made; live in a house others have built; warm yourself by coal others have lifted from the mine; travel in trains others drive; all without any honest effort to give back to the world goods or services of at least equal value? Then, however legal your life may be, morally you are a pauper and a beggar, and your rank is minus one.

Do you produce or sell articles that look well, and are really sham? Do you produce or sell adulterated groceries and drugs? Do you concoct or sell worthless or deleterious patent medicines? Do you put on the market stocks, bonds, certificates which you know represent fictitious values? Do you get control of the majority of the stock of one company to vote it in the interest of another, or of its officers as distinct from its stockholders? Do you gamble, or speculate in ways where your gain can represent no good to any one but yourself? Then you are dishonest, a perverter of the industrial order; and your rank is minus two.

Do you scuttle ships, flood mines, burn houses, set forest fires, wreck legitimate industries by manipulation of the market; kill competition by political pull or unfair discrimination, or any means other than superior economy and efficiency? Do you waste what others have

toiled to produce? Then you are a destroyer of the labor of others; your relation to the industrial order is purely negative; however rich you may become the world is so much the poorer for your presence in it; your rank is minus three.

Do you work just enough to draw your pay? Do you do what is assigned you, taking no interest in other departments of the business, or the outcome of your task? Do you do it as well as the average man, and take no pride in doing it better? Do you regard your employer or employee as a natural enemy whose welfare so far as it is affected by your work, or the conduct of your business, you do not trouble to consider? Then we cannot deny that you are industrious, and after a fashion earn your wages; but we can give you a mark of only plus one.

Do you see your work as part of a larger whole? Do you take account of

the effect of it on employer or employee; on consumers immediate and remote? Do you strive to make it a sound part of the great economic order? Do you seek to make it a benefit rather than an injury to all whom it affects? Do you do it just as well when alone as when watched? Have you a sense of responsibility to the public for the thoroughness and durability and reliability of the article you make, the service you render, the goods you sell? Then you are a faithful workman, a genuine producer, and your rank is plus two.

Are you constantly striving to find cheaper, better ways of doing your work? Are you trying to do old tasks in new ways? Are you pondering new needs and problems, and thinking about ways of solving them? Do you take your work home with you? Is it the last thing you think of at night and the first thing in the morning? Do you care more for the doing of it and the solving

of its problems than for the money or fame you can get out of it? Does it get possession of you, rather than you of it, so that you cannot let it alone? Then you have the spirit of the inventor, you are creative; your rank is plus three.

III

PROPERTY

Do you live from hand to mouth? Do you spend for food and dress, pleasure and amusement, every cent you can lay your hands on? Have you nothing laid by for a rainy day? Have you no permanent plan of life to which each day is incidental and tributary, for the sake of which you can forego a thousand fleeting satisfactions that perish with the using? Do you own nothing but the barest necessities of physical existence? If sickness, or misfortune, or accident, or the wrongdoing of others has brought this state upon you, you are to be pitied. But if you might have saved something, and still have nothing; if this abject poverty is your own fault, then you are

guilty of shiftlessness; you must be counted defective, and be marked minus one.

Do you buy what you cannot pay for? Do you indulge in what you cannot afford? Are you in debt, without the means of prompt payment? In a word, are you living at the expense of the washerwomen, and dressmakers, and tailors, and butchers, and grocers, and doctors, and dentists of your town? If so, then you are perverting property from the service of the person to whom it belongs to the uses of yourself, to whom it does not belong. You are a beggar in disguise, and the outcome of your conduct has much the same effect as downright stealing. We shall have to rank you minus two.

Do you take things that do not belong to you, without so much as a promise to pay? Do you promote schemes which you know are insolvent, in order to make money out of deluded investors? Do

you get for yourself, or give to others, sinecure offices under the government or in private business? Do you organize or reorganize corporations so as to get stock for worthless property or insignificant services? Do you secure franchises and favors from the public by political pull, without giving an equivalent? Do you try in any way to get something for nothing? Then you are one of the many kinds of thief. You are a destroyer of property. Your rank is minus three.

Do you support yourself, and do your part in the support of your family; living comfortably and decently and having a little to spare? Do you properly subordinate temporary indulgences to permanent interests? Are you always above the base necessity of begging, and the almost equally base necessity of borrowing for current expenses? If so, you are holding your own in the economic struggle; and, while you do not rank high in

the scale, you deserve at least a rank of plus one.

Have you money in the bank? Do you own something—a farm, a house, a horse, a kit of tools, a library, a stock of goods, an interest in a factory—and do you enjoy improving it, keeping it up to date, and making it as good a thing of its kind as you can? Do you sacrifice a thousand other things for the one thing by which you express your personal choice, and on which you stamp your individuality? Have you something in reserve for the education of your children; for your own old age; for the help of friends who may be in need or trouble; for good causes which you generously support? Then you are thrifty; a saver and producer of capital, and your rank is plus two.

Do you anticipate large public wants and provide the means to satisfy them? Do you watch progress all over the world, and apply methods and devices

which succeed at one point, at similar points elsewhere? Can you ~~you~~ make two blades of grass grow where one grew before? Can you see clearly great undertakings before they are accomplished; calculate cost and profit; fill others with the vision; induce them to share the cost in hope of the profit; and then make a good thing for them, a better for yourself, and the best of all for the community you improve and serve? Then you are a captain of industry, a man of enterprise, and your rank in the economic world is plus three.

IV

PLEASURE

Do YOU settle down contented with what you have and what you are? Do you do your work as so much drudgery to be gotten through with? Do you never play games? Do you never set before yourself ends which have little or no intrinsic value beyond the fact that you choose to pursue them—the catching of fish, the killing of game, the climbing of a mountain; the making of a port; the end of a journey? Do you never travel? Do you never take a vacation? If not, then you are, and deserve to be, depressing and depressed; an ice-cart to your party, and a burden to yourself; you are defective at this vital point, and your mark is minus one.

Worse still, do you pretend to take

pleasure in things which you do not really enjoy? Do you go to the symphony concert because it is the fashion to go; buy an automobile you cannot afford and do not much care for, because your neighbors have them; give formal parties which you dread in advance, and are glad to have over? Do you live on a scale which is determined by the desire to keep up appearances and outshine your rivals, rather than by any genuine delight you take in a needlessly elaborate manner of life? Do you spend for show? Then in your ostentation you are perverting the very fountains of pleasure; your rank is minus two.

Worst of all, do you pour cold water on the enthusiasms of your friends, and kill out your own? Do you ridicule the innocent foibles and follies wherein plain people find pleasure? Do you frown on joy; dampen ardor; repress play in young children, and forsake it yourself? Do you, as Carlyle says, "dig up the roots

from which spring the fair flowers of domestic life and family affection, and with grinning, grunting, satisfaction show us the dung they flourish in"? If so, you are a pessimist, a cynic, a destroyer of pleasure in others and in your own soul; your rank is minus three.

Have you chosen a vocation which calls into action your best talents and powers? Do you take a positive delight in your work, rejoicing to do it as well as you can? Do you enter heartily into social life, play all sorts of games, outdoors in the daytime, and by the fireside in the evening? Do you get holidays or vacations when possible in the woods, on the mountains, by the sea? Do you keep all sorts of physical and mental and social interests alive? Are you carrying the child's eager heart on into old age? Then you know how to be happy; you enjoy life; you are a worthy receiver of nature's good gifts; your rank is plus one.

Do you plan pleasure for others as well as yourself? Do you give parties; take people to ride; go on picnics; form or join golf, tennis, athletic clubs? Do you sing, or play, or act, or read aloud, or tell stories? Do you do your part to keep merry or entertained the company in which you happen to be? Do you dine well at your home, or your club, or your favorite restaurant, with groups of congenial friends? If so, you are a producer of pleasure, and your gift in entertaining entitles you to the rank of plus two.

Above these common pleasures which money will buy, or ordinary skill will afford, have you some special interest of your own, which you have developed to a high degree, and which you share with the few choice souls who have carried this same interest to the point where they can appreciate your gift? Do you think the thoughts of some favorite author; share the feelings of some great

musician; see the ideals of some glorious artist; burn with the passion of some deep saint or seer; keeping it a secret from the many who could not understand; giving it freely to the few who can? Then this refinement places you at the top of the scale of pleasure, with a rank of plus three.

V

SCIENCE

Do YOU cast a dull, unmeaning gaze about you? Like the sailor who was asked what he did in winter, and replied, "Sometimes I set and think, and sometimes I just set"; do you lapse into mental non-existence at every opportunity? Do you hate study, reading, reflection, and forsake them for a smoke, or bridge, or a moving-picture show, at every opportunity? Do you do your work in a mechanical way, by custom or rule of thumb, never inquiring into the theory of it? Do you take your views of politics, religion, science, art, from the newspapers or common report or tradition, with no effort to form opinions of your own by investigation and discussion?

Then you are an ignoramus, and your rank is minus one.

Do you pretend to know what you do not know? Do you try to pass for wiser than you are? Do you borrow other people's opinions and try to palm them off as your own? Do you talk when you have nothing to say; and write for the sake of seeing yourself in print? Do you undertake work for which you are technically unfitted, and accept offices for which you have no proper qualification? Then you are a pretender; a perverter of knowledge. You are trying to reap the fruits of science without sowing its seed. You are a menace to the community; your rank is minus two.

Do you say what you think will produce a good impression when you know it to be false? Do you say what will be profitable to you, when you know it is untrue and ruinous to those who believe it? Do you profess to believe what you really know is incredible, because it

is orthodox or respectable or popular? Do you have one set of views in your own inmost soul, and another which you regard as good for people generally to believe, and therefore proclaim? Then you are a liar, a destroyer of that confidence of man in man on which all civilization rests; your rank is minus three.

Do you read the papers and magazines and an occasional book, and talk over current topics with your family and friends? Do you attend lectures and public meetings? Do you belong to a club which studies serious questions? Do you belong to a union which tries to solve the problems of its trade; to develop the minds and improve the condition of its members? Do you send your children to school, and to the extent of your ability, give them a better education than you had yourself? Do you carry some of the world's problems on your mind and heart; and by reading, thought and discussion, try to help on their solution?

Then, however much or little you have been to school, you are an intelligent person, and your rank is plus one.

Have you subjected yourself to long and severe training? Have you mastered the generally known facts and laws of some special branch of science? Have you done some little work in your line which was never done before? Have you brought together facts which hitherto were scattered or forgotten? Have you compiled in one book what previously could only be found in many? Have you knowledge in such form that you can present it clearly, interestingly, convincingly, to others? Can you put it to the test of practice, and produce appropriate results? Then you are a scholar; one who has added something to the world's store of available knowledge; your rank is plus two.

Do you get glimpses of truth not hitherto discovered? Can you bring known facts, not merely together in a

heap, but into relation to each other under some hitherto unrecognized principle or law? Can you put the stamp of your individual insight on what you know, so that hereafter the world will have to think in the terms which you give to your subject? Then you touch the heights of originality, and your rank is plus three.

VI

ART

Do YOU leave things lying about wherever they happen to drop? Are you careless about your dress and personal appearance? If a thing serves its purpose do you never stop to ask whether it is beautiful or ugly? Do you take no pains to make your home or room attractive? Is there no picture, no music, no building or landscape that you love, and make some effort to see and enjoy? Then you are insensible to beauty, and your rank is minus one.

Do you assume an interest in beauty that you do not have? Do you put ornamentation on your building because you think it ought to have some, without much caring what it is? Do you buy

pictures because you suppose you ought to have some? Do you go to concerts because it is fashionable? Do you wear fine clothes and have fine things because they are costly and showy, without much thought of whether you really get more enjoyment yourself, or give more to others, than you could with simple things? Then all your extravagant expenditure is so much vulgar affectation; and your rank is minus two.

Do you disfigure the woods and fences; the fields by the side of road or railway, with flaring advertisements; or, if others do so, do you register no protest? Do you whittle your desk at school, and write your initials or something worse in public places? Do you strew the picnic ground with boxes, papers or fragments of food? Do you build hideous or ill-proportioned buildings in defiance of their effect on the skyline, or the aspect of the street? Do you slash pictures with a knife, or throw

stones through stained glass windows? Such defacement gives you a rank of minus three.

Do you strive for neatness, fitness, beauty of texture, harmony of color, in the things you wear and have about you? Do you care for dainty serving as well as good cooking of your food? Do you count beauty of form as well as serviceableness of substance as essential in anything you make or buy? Do you take some pains to modulate agreeably your speaking and reading, as well as your singing voice? Do you sometimes buy a picture, a flower, a piece of furniture, just because it is beautiful and you like it? Then you have taste, and deserve a rank of plus one.

Can you read aloud, or sing, or play some musical instrument, so as to give pleasure? Can you paint, or mold, or carve something which it is a joy to look upon? Can you build houses that both serve their purpose and at the same time

please the eye? Can you express thought in words which have a music which carries them to the heart, as well as commends them to the mind? Have you the skill which interprets to the hearer, or beholder, an artist's masterpiece? Then you are a productive artist, and your rank is plus two.

Can you build a house, or compose a song, or write a play which is something more than a putting together of familiar situations? Can you create characters in fiction or verse which have individuality, and prove their power to live? Can you see something no one ever showed you, and make others see it, too? Can you feel things you are not sure were ever felt before, and find for them so fine and fair a form that through it others shall come to share your feeling? Then you are a poet, a creative artist, and your rank is plus three.

VII

FAMILY

Is HOME merely a place in which to eat and sleep? Do you take all it brings as a matter of course, contributing little or nothing in return? Is it a means to your selfish ends; not an end of your effort and sacrifice? Do you emphasize the rights, and forget the duties it involves? Do you live in it merely as an individual instead of as a member? Are you inconsiderate of the feelings, wishes and interests of the other members? Do you fail to provide the supplies or to render the services which devolve upon you? Do you contribute nothing to make its appearance neat and attractive, its atmosphere sweet and cheerful? Then you are defective, and your rank is minus one.

Do you aim to get sensual gratifications apart from the responsibilities of marriage; unfitting others and yourself for a pure and happy home? Or do you make that the chief aim of marriage at cost of diseased body, or degraded mind, for another or yourself? Do you violate the conditions of happy family life for another's home, or for your own, by adultery? When tired of one partner, do you rush to divorce as a step toward securing another? Then you are a pervert and a degenerate; polluting life at its source; undermining society at its foundation: your rank is minus two.

Do you nag husband, wife or child? Are you querulous and cross? Do you take a mean advantage of another's love, and the bond that binds you together, to treat another within the home as you would not dare to treat your neighbor in the next house, or even a stranger on the street? Do you let an-

other toil and sacrifice for you, only to give fault-finding, scolding, peevishness and petulance in return? Do you turn this beautiful relationship into a petty tyranny, in which you lord it over those you treat as slaves? Then you are worse than a libertine or an adulterer. Your hatefulness puts you at the bottom of the scale, with a rank of minus three.

Do you put family first and yourself second? Do you place your earnings, your time, your talents, at the service of the common welfare? Do you make their interests your own, and have no exclusive interest as opposed to theirs? Do you protect each member against harm from yourself or others, to the best of your ability? Do you aim to give your children a better chance in life than you had; yet remember that their best chance requires that they learn the law of loving service, and so be as severe with them as regard for their best good requires? Do you respect the family

life of others as you wish them to respect yours? Then you are fulfilling the obligation of the family, and your rank is plus one.

Is all this done in a tender, gentle way, which doubles its sweetness and joy? Do you love husband, wife, parent, child? Do you greet them always with a smile, never with a frown? Are you patient with their unfulfilled promise; charitable toward their imperfections and shortcomings? Do you carry their problems and burdens on your heart, counting the least you can do for them more precious than the greatest joys you could secure apart from them? Then to obligation you add affection; you give as well as receive the best the family stands for; your rank is plus two.

Do you rise higher than this love, which counts others dear for what they are to us. Do you form an ideal of what your husband, wife, brother, sister, son, daughter, may become? Do you

cherish that ideal for them, so that while you love and serve, prize and enjoy them for what they are, you are ever trying modestly, tactfully, suggestively, gently, to help them lift themselves to heights not yet attained? Is your love a perpetual creation of the ideal within the hearts of those you love? Then only can you take the highest rank the home has to award: plus three.

devotion
if you
will

your own importance? Do you get a mean sense of your own elevation by pulling other people down? Does your interest in other people center in, not what they are in and for themselves, but what they think and say of you? Does the thought that other people cannot have them make part of the pleasure you take in the things you have; the honors you win; the position you hold? Are there any persons whom you look down on and despise? Are there any for whom you would not think it worth your while to do a favor or make a sacrifice? Then you have a proud, hard heart; you are a perverter of our common social nature, and your rank is minus two.

Do you take a malignant satisfaction in the misfortunes and failings of others? Do you love to tell the tale of others' sin? Are you hard and unforgiving toward those who have gone astray? Do you rejoice when a man, who was

supposed to be good, turns out to be bad? Do you harbor a grudge, and refuse to forgive a wrong? Are you envious of the prosperous, and pitiless toward the unsuccessful? Do you take a fiendish delight in the torture of others, whether by scourge and thumb screw or by unkind looks and cruel words? Then you are a destroyer of social happiness; your rank is minus three.

Are you glad to see people? Do you meet them half way? Do you put your best foot forward? Do you keep your aches and pains, your grievances and disappointments to yourself? Are you hail-fellow well met with all sorts and conditions of men? Are you a good mixer? Is any chance group or company you enter, on a railway train, in a hotel corridor, in the store, on the street corner, at a party, on an excursion, the happier and merrier for your presence? Is laughter contagious, and gloom impossible wherever you go? Then your

geniality entitles you to a rank of plus one.

Do you keep open house? Do you always have a spare room and an extra plate at the table for the welcome guest? Or, if you have no home, or club, have you the hospitable mind and heart; do you take your friends into your confidence; show them your real self precisely as you are, no better and no worse? Do you take an intense interest in all that concerns them, so that they feel that they have a home in your sympathy, your perfect understanding of their aims? Then your hospitality entitles you to a rank of plus two.

Highest of all, do you carry your ideals, both for yourself and for your friends, in such clear, transparent form; and feel so keenly the many points where both you and they fall short, that they cannot help catching from you the enthusiasm of common aspirations? Are both you and they more devoted to the

noble, more scornful of the base, for every contact? Are you ever introducing each other to something higher, braver, better than anything either you or they have attained? Are you giving and taking yourself and your friends in a mutual devotion to the unfulfilled promise of the best that is in you both? Then you know what love is; your rank is plus three.

IX

COUNTRY

Do YOU violate the laws when you can do so without being caught? Do you neglect to vote? Do you take no interest and exert no influence on political questions? Do you find it more profitable to mind your own business and let somebody else take care of the business of the public? Do you work with no party? Or if you call yourself an independent, do you make no serious effort to throw your vote and that of your fellow independents, so as to help the party which puts up the best men, and stands for the best measures? Then your political indifference puts you below the line that separates the base from the noble, and gives you a rank of minus one.

Do you sell your vote, or help to buy another man's? Do you use your political influence to secure advantageous contracts for yourself at the cost of the public? Do you seek for yourself, or secure for your friends, offices and appointments without regard to fitness or capacity for rendering service? Do you cast your vote and make your campaign contribution with an eye, not to the interests of the country, but with a view to the effect of the policy you support upon your private fortunes, through tariffs, franchises, contracts, licenses, exemptions and special favors? Then you are a corruptor and a traitor, and your rank is minus two.

Are you against all government? Do you prefer the unrestrained exercise of your individual caprice to the orderly life of the community? Would you tear down everything to remedy some real or fancied wrong, before making plans and securing adequate coöperation for

rebuilding the fabric of the state? Do you believe that assassination is a legitimate weapon of political warfare, and dynamite exploded in the public squares is an instrument of progress? Then you are the common enemy of all nations and of all mankind; your rank is minus three.

Do you obey the laws willingly? Do you pay your full taxes cheerfully, glad to bear your fair share of the cost of the public burdens? Do you cast an honest vote? Or, if not a voter, do you exert whatever influence you can on those who are? Do you watch intelligently public men and public policy; condemning sharply all dishonesty, extravagance, injustice, favoritism; advocating whatever is fair, square, straight and sound? Then you are a loyal citizen entitled to a rank of plus one.

When there is a question of public improvements; when it is proposed to do something that was never done be-

fore, to protect women and children, to improve the condition of labor, to provide parks and playgrounds; to introduce sewers, inspect milk; provide pure water and air in tenements; lift the plane of competition; check the encroachment of monopoly; give publicity to the doings of public and quasi-public corporations; place municipal government on a sound business basis; equalize the burdens of taxation; secure treaties of arbitration with foreign countries; prevent unwholesome immigration; are you eager and alert to coöperate to the extent of your influence and ability? Then you are a public spirited citizen, and your rank is plus two.

In addition to the improvements that are already advocated and started, are you bearing on your mind and heart the unsolved problems of government? Are you looking for a better order than has ever been realized on earth? Are you doing the thankless, unappreciated, un-

popular pioneer work; thinking out to-day what will be the reform of to-morrow, and the established usage of the day after to-morrow? Are you in the fight for progress before it becomes popular? Then you are a reformer, condemned by the world at large, but on a true scale of values, ranking highest, or plus three.

X

RELIGION

Do you live in entire disregard of the unity of the world, dealing with it piecemeal as circumstances present now this phase and now that? Do you never seek to put yourself in harmony with the Spirit of it all; the Spirit which has put the good above where it appeals to our reason, our heart, our will, as that for which we were made; and the evil below as meriting our hatred, our condemnation, our repudiation? Are you wrapped up in a sordid secularity that simply aims to get what you can out of the world; with no gratitude, no adoration, no reverence, no obedience to the Creator and Ruler of it all? Then your unbelief gives you a rank of minus one.

Do you see that religion is an established and respectable institution in the world; and, without any sincere belief in it, or hearty devotion to God, and the good life, do you conform to its customs, attend its services, contribute to its support, for the standing it will give you here, or the dreaded damnation it will save you from hereafter? Do you pretend to believe what you really regard as incredible? Do you think it expedient to teach the masses what you do not expect the scholars to accept? Then you are a hypocrite; your rank is minus two.

Do you feel that religion is something you ought to have and have not got, and therefore hate it? Do you take every opportunity to sneer at it in others, and violently renounce it for yourself? Does the sight of others happy, hopeful, loving, devoted to God and the good life, excite you to wrath, malice and all uncharitableness? By word and deed

do you do what you can to bring religion into contempt? Then whether you happen to have the vulgar habit of profane swearing or not, you are a blasphemer against the good Spirit; your rank is minus three.

Do you say the prayers taught you by your parents or prescribed by the Church? Do you attend public worship; and contribute liberally to its support? Do you respect the creed which was taught you in childhood, and perform the rites and ceremonies which the church requires? Do you refrain from things the Church prohibits, and do the things which it enjoins? Do you observe the fasts and feasts; the times and seasons it appoints? Do you honor its priests and ministers, and cherish its sacred books? Then your observance of religion, though second-hand and superficial, entitles you to a rank of plus one.

Finding in communion with God guidance and peace, do you endeavor to im-

part the secret of it to other souls? Finding the spiritual life a joy to your own soul, do you strive to extend the good news among those who know it not, in your own community, in the densely populated sections of the city, in the newly settled portions of the country, and in foreign lands? Do you strive to state its truth in such clear, convincing form as shall win the assent of doubters and unbelievers? Do you try to make your example such as shall commend the religion you confess? Then you are a producer, a missionary in this highest sphere; your rank is plus two.

Beyond giving your best to others, do you take on your own heart their worst? Do you, in sympathy and service and self-sacrifice, make your own the sins and sorrows of the world and of individuals in it, bearing their pain and shame as if they were your own? Do you count the lowest, the most squalid, the most depraved, your brothers and

sisters, and strive by kindness, compassion, reproof, correction, instruction, material aid, or whatever they most need to make their condition yours to relieve and remove, and your life theirs to win and share? Are you working out new ways in which this brotherhood of good and bad, high and low, rich and poor, shall find expression in settlement, in mission, in charity, in correction, in social reformation and individual redemption? Then yours is the highest place in the spiritual kingdom; your rank is plus three.